THE PACIFIC

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Reading Room

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Aspiration.

STILL must I climb if I would rest;
The bird soars upward to its nest;
The young leaf on the tree-top high
Cradles itself against the sky.

I cannot in the valley stay:
The great horizons stretch away;
The very cliffs that wall me round
Are ladders unto higher ground.

And heaven draws near as I ascend;
The breeze invites, the stars befriend;
All things are beckoning to the best;
I climb to thee, O God, for rest!

—Lucy Larcom.

THE PACIFIC

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W. W. FERRIER ..... **Editor**

2716 Hillegass Ave., Berkeley

A CALL FOR CONSECRATION TO HOME MISSIONS.

In the summer of 1880, after a year of arduous work in the city of St. Louis as pastor of Pilgrim Congregational Church, the Rev. Dr. Constans L. Goodell left his home in that city and started on a vacation which was spent mostly along by the shores of the Pacific. It was on the journey westward across the great prairies and over the mountains, and while tarrying here in California where he could look out over the wide reaches of water toward the lands beyond, that this devoted man had the inspiration which enabled him a year later to thrill the churches with a masterly appeal for Home Missions.

Noting the tendencies of the present and looking back over the past Dr. Goodell said in that remarkable address.

"God sometimes calls the smallest countries to the front; Palestine, Greece, Switzerland, Great Britain. Now he chooses the largest nation because he has the largest uses for it. Our country would make today three hundred and eleven kingdoms as large as that over which David ruled from his throne in Jerusalem. * * * Take it from sea to sea, and from lakes to gulf, it is as fair a land as ever the sun shone on—sure to swarm with people in every part. Now, we need to pierce all this golden air toward the Pacific with rising church spires, and swing wide the doors of welcome to the work and worship of God."

And then he stated that the pressing needs of the society to which was intrusted the Congregational part of this grand work demanded at least a million dollars a year; that such a sum in the springtime of our great development as a nation in the great west would enable us to dot the land with churches that would fast come to large fruitage.

In printed form that thrilling address, made at the annual meeting of the Congregational Home Missionary Society, went soon into thousands of Congregational homes throughout the land, and a greater interest in Home Missions was created than had ever before been known in our churches. Men and women everywhere saw the need as they had not seen it until that address—born in the heart of a man thoroughly consecrated to the Master and freighted with the life and power and vision of a seer—had come to their attention.

Three decades have rolled away since that clarion cry. "A million dollars for Home Missions," stirred the churches to greater effort for Christ all over this beloved country. During those years, on the prairies of the great Middle West, and all along these Pacific shores hundreds of churches have been planted by our missionary society and have grown into strong helpers in the upbuilding of the kingdom of righteousness.

Today, while we write this article for The Pacific, Congregationalists are gathering in San Francisco from different parts of the country, for the 85th annual meeting of our national home missionary society. More widely, more profoundly, perhaps, than ever before, is it realized that God is moving on the Orient and indeed on all the quarters of the globe by way of Plymouth Rock and the Golden Gate, that interests all around the world are one and inseparable, and that the welfare of mankind demands that our land be well planted with Christian churches. And it is to be hoped, therefore, that out of this meeting in San Francisco will come a new and deeper consecration to the great cause to be considered.

More than ever before do we have a foreign missionary work and problem in the home-land. The millions of immigrants coming here during recent years have made this the most cosmopolitan nation in the world. The Christian stamp must be put on these diverse elements, and all must be so united and blended that there shall emerge here a high type of righteousness. What this land and all lands need today is the Christianity of Christ—a reign of Brotherhood.

As we look into the future today we have vision of a remarkable development of all the western part of our country in the next decade or two. On the arid lands of the west, yet to be irrigated, there will sometime be settled not less than two million families.

The opening of the Panama Canal in 1915 will start a great flow of immigration to the Pacific coast because of the fact that immigrants can then be landed here at almost as low a rate as they can be landed in New York. While the whole United States received during the last ten years nearly eight million people from foreign shores only 197,439 of them settled in California; only 21,568 in Oregon; only 83,027 in Washington. New York got 2,492,613, and and Massachusetts 576,024.

At the present time the Pacific coast states are scantily peopled. California has fifteen persons to the square mile. Oregon has seven, and Washington seventeen. New York has 191 and Ohio 117.

The possibilities here are immense! Climate, so valuable an asset now and so much to the front, will ere long be small in comparison with the other assets. The Pacific coast will in due time be a great manufacturing center. The cheap power that can be had here because of our mountain streams, and the materials now to be had and those that can be so readily developed, will bring this about. Nowhere else can the eucalyptus, a hard wood suitable for a variety of uses, be grown with such rapidity. And the success of the new steel plant on Puget Sound shows the possibilities along that line.

The importance of the Pacific coast, therefore, in the civilization of the future is seen now as it was not seen even a few years ago.

Here is to be the great center of the world's future. Influences will go out across the waters for the shaping

of Oriental life and character; and flowing back over the mountains Pacific coast influences will help to shape more profoundly mayhap than can now be imagined the life of the older portion of our national domain. How essential accordingly to human welfare that our Pacific coast civilization be everywhere permeated by the Christian spirit!

PACIFIC COAST NOTES.

California and Kansas have about the same population. California has 3,500 criminals in her state prisons. Kansas has five hundred. California has a large number of legal saloons. Kansas has none.

The First Congregational Church of Santa Cruz issue! for June a list of topics for the Sunday evening services as follows: The Banks of Santa Cruz; The Dairies of Santa Cruz; The Linotype Machine; The Telephone in Santa Cruz. We have no doubt that Mr. Orr will handle these subjects in such a manner as to give his hearers a good gospel sermon or address.

At the meeting of the Presbyterian General Assembly at Atlantic City the Rev. Dr. Matthews of the First Presbyterian Church of Seattle declared: "Every man who fails to give ten per cent of his income to the church is not worthy to be called a Christian." The declaration was met with silence. It was the remark of a man given to erratic remarks and so absurd as to call for no word of refutation.

President Blaisdell of Pomona College gave the address to the graduating class at Mills College this year. On the occasion of his visit at Mills Dr. Blaisdell discovered that his mother had been a classmate of Mrs. Mills at Mt. Holyoke in 1845, but had not met since those early days. Mills College has had gifts during the last year to the amount of $100,000. Professor David P. Barrows of the University of California succeeds the Rev. Charles R. Brown as president of the board of trustees.

Latest Presbyterian statistics show a church membership in California of 40,844; in Oregon, 13,046; in Washington. 24,060; in Idaho, 2,971; in Utah, 2,688. In the Synod of California for the year ending April 1, 1911, $51,555 were contributed for home missions, and $55,002 for foreign. For Oregon the figures were for home missions $20,148; for foreign, $12,251. In Washington the contributions were $23,475 for home missions and $17,552 for foreign.

The success of the campaign in Los Angeles to raise $500,000 for the extension of the Y. M. C. A. work seems assured. Las Saturday evening the amount had reached $366,000 and one man has pledged the last $50,000. Three men gave $25,000 each—H. E. Huntington, Charles Stimson and Arthur Letts. Two stories will be added to the central building, some branches will be established and equipped. Some of the fund, or an additional fund, will be used in putting up a building for colored men.

Between 1853 and 1910 the Congregational Church Building Society assisted in the building of 221 churches in California, giving aid therefor to the amount of $245,939. Aid was given to the amount of $29,972 for the building of 58 parsonages. In Oregon 71 churches were aided to the extent of $69.675, and to 18 parsonages $8,550 was appropriated. In Washington 168 churches were aided in building, the amount received being $163,683. For 73 parsonages Washington received $35,750. In Idaho $31,600 was given in aid of 30 churches and $4,350 for 10 parsonages.

A writer in a Boston paper declares that in the public library at Riverside, California, the newspaper exceeds in public use the latest fiction. "In the West one finds the real newspaper reader, who goes through his local dailies for breakfast and supper, his Los Angeles and San Francisco papers during the day and the 'back-east' paper as often as possible. The Riverside public library has files of dailies from Boston, New York, Chicago, St. Louis, Denver, Vancouver, Toronto, Montreal and many others. It is interesting to see the people devour these dailies, even when they are four or five days old."

The parade in San Francisco on Friday evening, June 23, at the time of the International Sunday School Convention, promises to be quite an impressive affair. The aim is to have at least fifteen thousand men in line. Each one will carry one of the Bibles which are being sent here by the Gideons for distribution later among the hotels in California. The line of march will lead to the Coliseum where the Bibles will be stacked in pyramids. The parade will be escorted by a platoon of mounted police. The chief marshal will be Mr. Robert Dollar and his aid will be Mr. George W. Dickie—stalwart Scotsmen who have impressed California life for good in many ways.

One of the new fast trains on the Chicago, Milwaukee and Puget Sound Railroad has been named the Olympian. Mt. Olympus is the name of the highest peak in the Olympic mountain range in Western Washington, and recognition is thus given one of the most beautiful mountain ranges on the continent. For several years the present writer lived where he could see one of the most beautiful parts of that highly beautiful range every hour of the day—almost always whenever the eyes were turned that way, for even in cloudy weather it was for the most time only partially obscured; and the constantly moving clouds passing along its sides and over its top, made a kaleidoscopic scene of beauty.

A father who has visited some of the moving picture shows in San Francisco writes in one of the San Francisco society papers: "I am told that the films exhibited in our moving picture shows are subject to some kind of censorship. If so, it is of a very lax character. I have visited several lately, taking a child with me, and on no occasion could I conscientiously sit through the performance. My judgment of these shows on the whole is that they are of a most pernicious character. They are all good in spots, so good that it is too bad they should be marred by films that no child should be permitted to see. I am not thin-skinned, nor do I think that children should be kept in glass cases or reared in Puritanic squeamishness."

The California Outlook remarks: "Los Angeles and the State of California has no citizen more useful than the Rev. Dana W. Bartlett—social worker, evangelist, author and man of affairs." Mr. Bartlett is mentioned among other things, by the paper from which we have quoted, as an an influential adviser of the Alexander administration in Los Angeles, and as a man very highly esteemed in all classes of society. Nearly all of the readers of The Pacific know, doubtless, that Mr. Bartlett's great work has been

at the head of Bethlehem Institute, Los Angeles, for many years. His book, "The Better City," published a few years ago, was one of considerable suggestiveness and value. He has a new book recently from the press, entitled "The Better Country."

Pearson's Academy, connected with Whitman College at Walla Walla, Washington, will begin an agricultural course of study next year. In order to ascertain from the farmers and fruit-growers of the Northwest what, in their judgment, should be taught young men expected to devote themselves to agriculture several hundred letters were sent out. The college journal says concerning the replies received: "All the letters contain warm commendation of the idea of an agricultural course for preparatory school students. The farmers of the Northwest are apparently very anxious that their sons should have an opportunity of learning scientific farming while they are still school boys. The writers one and all endorse the idea most heartily and wish the Academy great success in its new course. Several farmers wish blacksmithing added to the manual training course. They think that ability to shoe a horse is a valuable thing for a farmer. Others place great stress on teaching the conservation of moisture in the soil. They say that scientific knowledge along this line is of great benefit to the farmer of the Northwest. Several say that the economic side should be emphasized. The farmer in general is not a good business man, they declare, and is a loser by this defect. The replies are very interesting; but particularly so as they show that the farmers and fruit-growers of the Northwest are wide awake and anxious that the resources of the country should be developed to their limit of possibility."

CHRONICLE AND COMMENT.

Dr. Jowett of the Fifth Avenue Presbyterian Church, New York, says that he has not repented of his refusal to take the full amount of the salary which was voted him, $12,000. Writing concerning prayer-metings in his New York church, one who has attended them says that they are after the style of the English prayer-meeting; the people have their part first and the minister comes last and sends them away with a comforting word in mind and heart.

Three wealthy citizens of Chicago have donated $50,000 each toward a $500,000 hotel for young men which the Y. M. C. A., of that city, is planning to build. The aim is to provide accommodations near the down-town district for young men coming to the city in the formative period of their lives. The men giving these amounts are Julius Rosenwald, N. W. Harris and James Patten. Mr. Rosenwald is the Jew who offers $25,000 to any city that will raise $75,000 for a Y. M. C. A. building for colored men.

During the last ten years at least 700,000 persons have moved from the United States into Canada. It is estimated that about 750,000 went from Great Britain. The Austrian-Hungarians number 121,000; Italians, 63,817; Jews, 48,675; Russians, 39,950; Swedes, 19,349; Germans, 21,145; French, 16,236; Norwegians, 13,798; Syrians, 5,223. Saskatchewan and Alberta got more than half a million of these immigrants; Ontario, 403,898; Manitoba, 309,623; British Columbia and the Yukon, 188,599. At least 65 per cent of the immigrants from the United States have been farmers or farm-laborers.

William E. Curtis, the noted traveler and newspaper correspondent, after a visit to Stanford University, writes: "It is a striking fact that both men and women students who have the highest standing live outside the campus; and that is explained on the theory that that their attention is not distracted by social and athletic diversions." Mr. Curtis, like other visitors, makes note of the personal inscriptions which deface the grounds and buildings, stating that he once counted the name of Jane Leland Stanford in 35 different places and the name of Leland Stanford in 57. He regrets that the earthquake did not show more discrimination and destroy more of the offensive than it did.

The president of Purdue University, Indiana, made the statement recently that the country minister was a back number and that in order to be up with the times and be of more service to the farmer and his interests, he ought to take a course in agriculture. A minister comes now with the question, "Is the country minister expected to be an expert on the subject of farming and cattle-raising?" and remarks in that connection: "I cannot believe that he is or that the parishioner cares to have him spend much time in an agricultural school when there is so much that he is supposed to know well. To be sure he ought to have his eyes open and be keen on the subjects that concern the rural interests. He, certainly, ought to visit occasionally the agricultural schools of his state and attend the farmer s institutes. But in this day of specialists no man can expect to excel in more than one or two lines at most."

It is not possible to tell at this juncture just what is implied in the action of the Presbyterian General Assembly in holding out "the olive branch" to Union Theological Seminary. The Rev. Dr. Edward S. Young, of New York, who is chairman of the judicial committee, is reported as saying that "this action does not indicate any departure from the old orthodoxy;" that it is merely "a part of the great peace movement which is sweeping around the world." This is encouraging, and we trust that it will be found correct, and that the men of progressive thought in the Presbyterian Church will be permitted to remain there in peace. There are those, however, who claim that this action will give the General Assembly control of the Seminary and already they begin to look forward with satisfaction to the time when both President Francis Brown and Professor William Adams Brown will have to go.

A great forward movement in behalf of the Christian life of the men and boys of North America will be inaugurated in September under the direction of Fred B. Smith, secretary of the International Committee of the Young Men's Christian Association. Meetings will be held in seventy-six American cities, and fourteen Canadian. Among them is Reno, Nevada. The International Sunday School Association and the Gideons will cooperate with the Y. M. C. A. in this movement. Mr. Smith says: "We have been studying men and boys for years—how to approach them, how to get them concerned in religion and how to inuflence them to join the Christian church. Now we desire to give our knowledge to all the denominations doing work in North America." Starting accordingly in September the proposal is to give every church, brotherhood, Sunday-school and Y. M. C. A. a practical and effective scheme of effort for men and boys. One of the workers will be Graham Taylor the sociologist.

The May number of the Honolulu Friend had as a fron-

tispiece a fine picture of the Rev. Oramel H. Gulick, who is spoken of in an editorial therein as "Hawaii's Grand Old Man." The picture was taken in the open at Kalapaua on the Island of Hawaii, with a fresh trade wind blowing; and at the request of the Japanese evangelists, who were assembled in convention. The Friend says: "Mr. Gulick is eighty years young, the liveliest man in the Territory, foe to all unrighteousness and untruth, trenchant knight on behalf of stalwart back-boned Christianity, master of terse expressive English which he knows how to marshall against wrong anywhere, a gentle-hearted, sweet-tempered, pure-souled, high-minded Christian gentleman, loved by everybody worth being loved by who knows him, wise counsellor, true friend, splendid type of missionary hero. This is not the place to tell the story of his useful life and varied service. It suffices to record that he began active work after leaving Punahou as clerk of the Hawaiian House of Representatives in 1848, captained an inter-island schooner for years, second and then first mated the first Morning Star when she carried Hiram Bingham 2nd to the Gilberts, served as American Board missionary in Kau and Waialua, ran a girls' boarding school at each of these stations, was the second missionary of the same Board in Japan, has edited Christian newspapers in the Hawaiian, Japanese and English languages, and now superintends the native and part of the Japanese work of the Hawaiian Board. It is a joy to know him and to be associated with him in the warfare of the Kingdom."

THE MINISTER AND WOMAN SUFFRAGE.

The women of California who are engaged in promoting the interests of woman suffrage will manifest wisdom if they refrain from censuring those ministers who do not wish to observe "suffrage day" by preaching a sermon on the subject.

We are glad that there went out from an organization of ministers in Los Angeles a request to the ministers to preach on the subject—a request signed by such men as Dr. Day, of the First Congregational Church; Dr. Brougher, and Dr. Burdette, among the Baptists; Locke of the Methodists; and President Baer of Occidental college. Glad are we also that the cause has the strong championship of Dr. Aked of the First Congregational Church of San Francisco. But it is for each minister to decide for himself whether he wishes to give in the pulpit a sermon or address thereon. Some have done it already, and undoubtedly there will be wide observance of the day in June that has been suggested for that purpose.

The ministers who do not believe in equal suffrage, we believe, are few in number. But all are aware that there is some difference of opinion about it on the part of the members of their congregations and none should be censured for keeping the question out of the pulpit if in his judgment it seems best so to do.

We are of opinion that the measure for woman suffrage will carry in California, and we look to see considerable good coming to the state because of it.

Straight from the mighty bow this truth is driven:
"They fail, and they alone, who have not striven."
Fly, far, O shaft of light, all doubt redeeming,
Rouse men from dull despair and idle dreaming.
High heaven's evangel be, gospel Godgiven;
They fail, and they alone, who have not striven.

—Clarence Urmy.

THE INSTITUTE OF RELIGIOUS EDUCATION.

W. Elsworth Lawson.

Whether we like it or not this is the day of the expert. Unless we know how, when, we are soon or late elbowed out of the way. It was to teach us how, when, that the efficient secretary of the Pacific Sunday School and Publishing Society secured this trio of experts in child-culture to put their knowledge at the service of parents and teachers.

Mr. Fisher is to be congratulated on the program. For two great days the First Church of Oakland was transformed into a college of Information, Instruction and Inspiration. The Secretary's own addresses went to the very heart of the problem of religious education, and the spiritual urgency of his appeal for more intellect and adaptability in Sunday school work was felt again and again in the other lectures.

Prof. Castor is one of the most lucid expositors of big themes that it has ever been my good fortune to hear. I was hindered from hearing Prof. Rugh; but one who ought to know said that his address on "'Things Every Teacher Should Know," was positively illuminating. I can well believe it, for he is a master on the psychology of the child.

But what shall I say of Miss Margaret Slattery? "I don't like women speakers," said a smart fellow to me, "they are so mannish." Well, I like Miss Slattery. She isn't a man at all. She is a woman, whole woman, possessed with a Divine passion for children, and intellectually equipped for the mighty tasks which that passion imposes upon her. Her closing address on "The Measuring Rod," was profoundly moving and searching. It was concerned with those who have touched their highest point and are perfectly satisfied never to seek a higher. It seemed to go right through your House of Life, crying: "Here and here you touched your highest point, and you never reached upward to a higher. Aren't you ashamed of yourself?" and we were, we still are, which is evidence of Miss Slattery's power.

And, as sayeth the preacher, this brings me to a final remark. The Sunday school teachers of Oakland, Alameda and Berkeley who have touched their highest point must be legion. The attendance at the meetings was small. I am reminded of a story. The Boss was about to advertise for help. "Shall I put an experienced man wanted?" asked the advertisement clerk. "Heavens! no!" bellowed the Boss. "The last man we employed had so much experience that we could teach him nothing."

A MODERNIST'S TRIBUTE TO A PROTESTANT SCHOLAR.

Translated from the Italian, with an Introductory Note,

By William Frederic Bade.

[In the Florentine weekly La Voce appeared recently the following appreciation from the pen of Professor Salvatore Minocchi, who at present is one of the most uncompromising leaders of intellectual modernism in Italy. His article has a double interest; it pays an intelligent tribute to a great German scholar, and at the same time exhibits the temper of Italian modernism in the person of its most distinguished biblical scholar. Professor Minocchi, now connected with the University of Pisa, was one of the men

with whom the writer came into pleasant personal relationship in Florence a year ago. He has published a Commentary on Genesis and a critical translation of the prophecies of Isaiah. Both were condemned by a decree of the papal Bible Commission. In 1908 he was suspended a divinis for a lecture in which he maintained the symbolical, and consequently unhistorical, character of the earliest chapters of Genesis. A previous suspension, followed by submission, had taken place in 1907, as the result of a modernist article he published after a visit to Tolstoy. Professor Luzzi's otherwise excellent article in the last Hibbert Journal does an injustice to Profesosr Minocchi by quoting Murri's charge that the former had taken refuge in sterile negations, without quoting either Minocchi's reply, or his original arraignment of Murri for his vascillating tactics. "I protest," writes Minocchi, "against this assertion, which is entirely baseless. It would be easy for me to show that while my negations form a transition to a higher affirmation, the various affirmation of Murri are simply a confusion of ideas." Romolo Murri is the leader of social modernism in Italy. In matters of biblical scholarship and philosophy he has in many respects remained a traditionalist. Minocchi, for many years the able editor of "Studi Religiosi," is an intellectual modernist, like Loisy, and hence in disagreement with Murri at many points. But both are doing their share in bringing on the religious crisis which seems imminent in Italy. By "domesticated modernists" are meant those who have submitted to papal authority. The usual license to publish is "con licenza dei superiori e privilegio."—W. F. B.]

The illustrious professor of New Testament theology at the University of Strasburg, Heinrich Julius Holtmann, lies dead at the age of seventy-eight years. Very few Italians have known the value of the man. When in 1903 our Italy of clacking tongues thronged the great International Congress of Historical Sciences at Rome, this genial old man, simple of manner, and with a ruddy vivacious countenance under a sparse white beard, passed almost unobserved. Meanwhile men jostled each other in crowds about Adolf Harnack, concerning whom the majority knew little more than that he had written the famous little book on "The Essence of Christianity." Holtmann, naturally enough, was not invited to the court dinner with which the Quirinal on a certain evening placed its official sanction on the celebrity of men chosen at random from among those who had come to attend the Congress.

Of such exclusions Heinrich Julius Holtmann has nothing to fear. His name, secure in its prestige, is indissolubly united with the triumph of New Testament criticism which, during the nineteenth century, shook traditional Christianity to its foundation, reconstituted historical Christianity, and sent it as a vital, civilizing power down the ways of the future. Holtmann's work, the product of persevering industry continued for decades, is in substance condensed into a few volumes: (1) a historical and critical Introduction to the New Testament, which, for all solid harmony of its parts, and for severe and solemn grandeur of expression, has been compared to one of those wonderful cathedrals which the Middle Ages planted in German cities —Strasburg boasting one of the finest; (2) a Theology of the New Testament, a magnificent reconstruction of the religious thought of the first generations of Christians; and (3) a critical interpretation of the Synoptic Gospels and of the Johannine writings, included in the well-known Commentary on the New Testament (published by Mohr of Tubingen). Its two editions were entirely under the direction of Holtmann.

Our author belonged to that fine German company of Protestant critical students of the Bible who united an ardent love of truth with a sincere religious spirit. Far from the bad taste of certain hypercritical scholars of an earlier generation, who treated the Scriptures destructively, happy if only they could scandalize the traditionalists, these Protestant liberal critics study the Old and New Testament with the faith and reverence of entire freedom, and their critical conclusions have led to a wise and vital reconstruction. Holtmann's researches proved and elucidated in particular two conclusions of New Testament criticism: (1) the prior origin and greater historical authoritativeness of the Gospel of Mark as compared with the other Synoptists; (2) the marked symbolism and relatively secondary historical value of the Fourth Gospel.

These two conclusions, now definitely accepted verdicts of historial science, are directly opposed to those on which Ernest Renan based his life of Jesus, which many in Italy still read and quote as the last word of criticism on the New Testament. But the reconstruction of the origins of Christianity is the most important task of our epoch. One who devotes his life to the resolution of such a grave question knows that lasting progress in the right direction can be made only by recognizing the historicity of Mark and the comparative unhistoricity of John. Hence, the supreme importance of starting from this fixed point.

Though the Bible determines the orbit of the Christian religion, it is claimed that biblical criticism, on account of its historical and philological character, does not possess a distinctive religious value. But take my case. In my youth I accepted the Gospels uncritically on the authority of the Church, and with the traditional historical exegetical interpretation of the letter. Out of these materials I constructed in my mind an oppressive edifice of Christian rites and dogmas. But under the guidance of critical historical and textual evidence I, little by little, began to feel the unreality of the pretended Jesus of dogmatic tradition, and with joy I felt reviving within me the gracious human Jesus of history. Since then I have seen my horizon widen into a new conception of Christianity and of the religious life. One who has passed through such an experience knows that the philological and historical criticism of Heinrich Julius Holtmann is fundamentally of a religious character. It is also a revolutionizing agency that reaches the secret places of mind and heart. What has liberated us from the straight-jacket of Christian dogmatism into which our childhood was so violently forced? Philosophical criticism, yes, but also, and perhaps primarily, textual and historical criticism.

The last few years have seen the setting, in Germany, of five luminaries of biblical science: Karl Weitzacker, Bernhardt Stade, Otto Pleiderer, Emil Schurer, and Heinrich Julius Holtzmann. But Germany can pronounce over their tombs the lines with which Goethe closes the canto devoted to the disappearance of Euphorion; equally energetic new workers succeed to the tasks of the departed.

Meanwhile the positivists in Italy, despising what they do not know, regard the pursuit of religious studies as a loss of time, or as an illegitimate interference, on the part of some turbulent modernist, with affairs that are the exclusive concern of the Church and of the pope. The new muster of domesticated modernists, after having read and recognized the truth in the books of German Protestants, has doomed itself, like the hood-winked donkey in the mill, to circle around the Bible "with the permission of

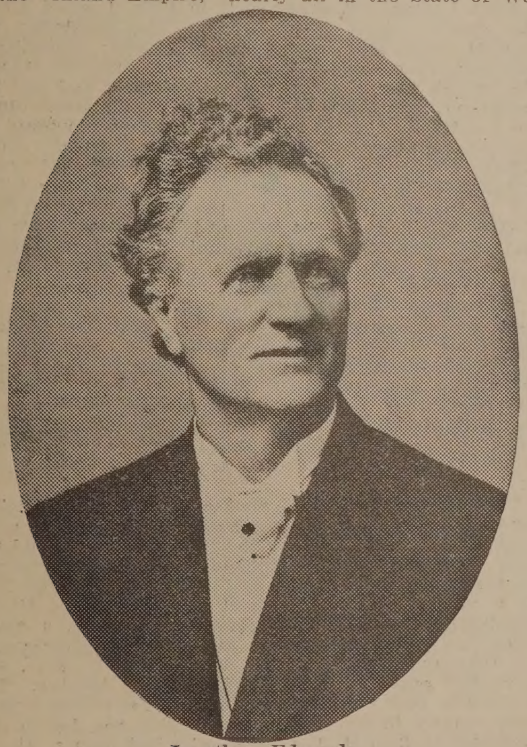
superiors and privilege' not to speak the truth which should be the supreme object of search. When, for the honor of our country, will this lamentable situation come to and end?

A MINISTRY OF TWENTY-FIVE YEARS IN THE STATE OF WASHINGTON.

Jonathan Edwards.

An Address Given at the Recent Meeting of the Eastern Washington Association.

Yesterday, today and forever are inseparable. The present is the fruit of the past and the seed of the future. In early life anticipations of the future afford us the greatest pleasure, but after arriving to maturity we are disposed, if not to live in the past, to review its record. After devoting twenty-five years of uninterrupted ministry in the "Inland Empire," nearly all in the State of Wash-



Jonathan Edwards.

ington, it is but natural that I should be in a reminiscent mood. I feel as if I could write a chapter in modern church history. I do not believe that the Apostle Paul means that we should forget the things that are behind to such an extent as to be oblivious to our indebtedness to the services, self-denials and sacrifices of those who have gone before. The clever and brave men of today need to be kindly reminded that heroic ministers of Jesus Christ preceded them, and that they have entered into their labors. They were the Johns the Baptist, preaching in the wilderness, preparing the way, and crying, "The kingdom of heaven is at hand." They laid deep and firm foundations, now out of sight, on which you and I have erected superstructures. It necessitated heroic efforts, strenuous struggles, hardships and sacrifices that only heroes of the cross are capable of enduring. We sometimes think that we could have done things a trifle better, but we view things as they are and not as they were. Being human they doubtless sometimes blundered. Nevertheless, if at times they failed in judgment, their motives were always pure. We should bear in mind that the petty annoyances, provocations, trials and self-denials of the ministry of the past, were fully equal, if not surpassing that of the present, even in the hardest fields. They caused many to fall by the way. Frontier conditions demand consummate tact, infinite patience, indomitable will, the love that suffereth long, that makes one humble, unselfish and forbearing, and an apostolic zeal, courage and consecration.

The pioneer missionaries of the Pacific Coast deserve a place among the heroes of the cross. I wish time permitted me to deal with missionaries of various denominations, for there have been good and great men of other names.

We can be justly proud, and it should be a stimulus to us, that the first missionaries in what is now Washington state were Congregationalists. Rev. Samuel Parker of New York state was the first missionary to visit and explore this region. He was sent out by the American Board; and his book, I think, gives more information regarding the country and the natives than any other of the early writers. He was followed by Marcus Whitman, who was born and reared in the Congregational church, and united with it in his youth. He was a member of a Presbyterian church in York state when he came West, because there was no Congregational church in the place. The Presbyterians claim him, and it is all right, for he is big enough for both denominations to claim. Following Whitman comes Dr. Cushing Eells and Rev. Elkanah Walker, who founded the first mission in Eastern Washington, 25 miles northwest of Spokane. Dr. Eells continued his missionary work practically for half a century. As a connecting link between the foreign and home missionary work, we find the Rev. H. T. Cowley, an Oberlin college man, who still survives.

Our Sunday-school missionaries did pioneer work in the state a decade before any others. Deacon G. R. Andrus, of Cheney, was commissioned as early as 1884. There have been a succession of Congregational missionaries in the state—excepting a decade following the Whitman massacre, for seventy-five years. The denomination has expended approximately $1,200,000 for missionary and educational purposes within the state.

It was my privilege to arrive on the Pacific Coast just in time to come in contact with a number of the early Congregational missionaries, and I shall always be thankful for it. I was profoundly impressed by the spirit and power of these great, good and noble men. They were of the heavenly nobility, the genuine spiritual aristocracy of earth.

President Taft said that foreign missionaries are the forerunners of our civilization. It can be as truly said that the early home missionaries were the conservators of civilization, and the vanguards of christianity in our home land.

The First Pacific Coast Congress and Some of the Men Who Were There.

The first Pacific Coast Congregational Congress met at Portland, Oregon, in July, 1888. There I first met the most of the Pacific Coast pioneer missionaries—ministers, educators and founders of institutions. Many of them were giants in body, mind and heart. It was a revelation to me. Prof. James says that we need a call to the heroic which will be the moral equivalent to war. Another one has said that Christianity makes its appeal to the war spirit in man. It throws out a challenge to strong men to gird themselves for the best of conflicts. These men had given heed to the call to the heroic, and accepted the challenge of Christianity to gird themselves for the most glorious warfare. I had attended some great meetings in the East at New York, Boston and Chautauqua. The seventy-fifth anniversary of the American Board in Boston was fresh in my memory—declared to be the greatest meeting of the Board up to that time. But the meetings of the Pacific Coast Congress were equal, to my mind, to any of them.

Among those present at the first and who participated were the scholarly and versatile Dr. Benton; the calm and profound Dr. Mooar—founders and teachers of Pacific Theological Seminary; the vigorous ecclesiastical statesman, Dr. Warren, first Home Missionary superintendent of California; the warm-hearted pastor and alert superintendent of Chinese Missions, Dr. Pond; the dignified and godly patriarch, Dr. Willey, first Home Missionary to California; the able, faithful and successful minister and brilliant executive, Dr. McLean. There were present also from Oregon the versatile Dr. Atkinson; Dr. Clapp, pastor of First

church, Portland, a choice and godly man; and President Ellis of Pacific University; and of those who are living Prof. Marsh, Rev. P. S. Knight, Mr. Himes, Mr. Bower and Mr. Staver. Those present from Washington were Dr. Myron Eells, Dr. A. J. Anderson of Whitman College, Rev. David Wirt, Dr. Samuel Greene, T. W. Walters, Dr. Beard, then entering on his work as superintendent, and myself. I have a photograph of thirty taken in front of the old First church, Portland, of which nine are now living. These impressed me as men of piety and power. The most of them were men capable of filling the highest places anywhere. It was providential that men of such caliber and noble spirit should have been prompted to be frontier missionaries. They were preachers, scholars, organizers—big-souled men of generous impulses. They were like those children of Isachar—"men that had understanding of the times, and knew what Israel had to do." Had we more lives like these men and women, the curses of our land and generation would lose their power, and in place of hate, misery, debauchery and woe, would be purity, peace and love; and humanity, with greater strides, would sweep onward toward perfect Christian civilization.

Experiences as an Explorer.

When I came here there were less people in Washington Territory than are now in the city of Spokane. For some reason a sparsely settled country proved a fascination to me. I went at it with a vim to explore the country, north, south, east and west. A horse-back ride on a tough cayuse, that could easily travel fifty miles a day, from Spokane to Waterville, was my first experience. They called it 150 miles, but I lost the way several times, and went out of my way to see the Columbia river, and explored the Grand and Moses coulees, so that I traveled no less than 500 miles in eleven days. One could travel from ten to twenty miles without seeing a shack, and a hundred miles without seeing a house. I had a reasonably fair city complexion when I started, but when I viewed myself in the mirror after my return, I was appalled, and could hardly recognize myself.

My second trip to the Big Bend country, at the same time going north as far as Chewelah, and going through the Little Spokane reservation, in August, 1886, was full of interest. The good Deacon G. R. Andrus of Cheney was with me. He was the first missionary employed by the Congregational Sunday-school and Publishing Society in this state in 1884. He was one of the best Connecticut Yankees I have ever known; a most earnest, Christian man. He had passed the three-score year point then, but was vigorous and alert, and had the rare wisdom that winneth souls. He and his good wife were the father and mother of the Cheney church. I believe that he was also the originator of the idea of "Decision Day." He advocated the idea in a paper read at Spokane in 1887.

I am tempted to give a description of that trip which the Deacon and I made in a two-wheeled cart, being away about sixteen days. A calico cayuse was provided a week before the start. The young beast was well fed in preparation for his arduous journey. We were ready to start early on Monday morning, with a reasonable supply of flour, bacon, coffee and blankets.

The horse started on a rush, promising to make many miles that day. He was almost unmanageable until we reached the Hangman creek bridge, and soon to the foot of a steep hill. There he stopped suddenly, and swung his head up and down as if saying: "I didn't count on pulling you up hill." The driver gave him ample time to have his breath, as well as to think the matter over. Then the horse was touched gently with the whip when he reared in the air and backed so we barely escaped tumbling over the embankment into the creek. The deacon jumped out like a young man and held the horse by the bit until he stopped. With this compromise the cayuse walked to the top of the first hill. But when we came to the second hill, he planted his four feet in the ground and turned his glaring eyes to the driver as if saying: "You fool yourself if you thing I am going to pull you up this hill." By this time the driver was getting warm in the neck, and the conflict began. Down came the whip on the horse's back with all the strength of the dominie's arm, and in a moment the horse leaped into the air and almost fell back on the cart and driver. As soon as his feet touched the ground again, he began to kick ferociously, and the glittering steel of his hoofs came near enough to the head of the driver to make him see stars. The performance continued for some time, with all odds against the missionaries, when a half-breed, a well-known character for his daring deeds, came along. He laughed heartily as he witnessed the scene. We were willing to have him take a hand in the fray. "I soon can get the devil a-goin'," said the burly Indian, as he took the horse out of the cart and unharnessed him. As I sat down on a stump to wipe the perspiration I saw Bill mounting the horse and digging his sides with his spurs. After kicking and leaping, and what appeared like turning several somersaults, the brute plunged forward, and they were soon out of sight. It was quite a while before they returned, with the sweat literally dripping from both. "I fix him, said the half-breed; "hurry up, put him in cart; he'll go like ——, I bet." He did go, and acted as respectable during the long trip as any horse I ever drove. We reached the Hines' place, Walker's prairie, that night.

Early Days in Spokane.

When I came to Spokane early in 1886, I found a seattered town of about 3,000 people. The population was estimated somewhere from 3,000 to 10,000, according to whom you interviewed. The gold discoveries at Murray, Idaho, which had given it a great impetus, had not met expectations, and there was a lull in real estate. But a more hospitable, hopeful and enterprising people could not be found anywhere. The Congregational frame church building, 35x50, on Sprague avenue and Bernard street, was the most imposing Protestant church building in the city. It was away out of town, the center being at Front and Howard. Some of the late tenderfeet would have pinningly said: "Oh, my! how miserably located this church is." In those days, when the location of a church did not suit us, we had an easy remedy, viz., to remove it. It's the best remedy I know for today, and I give it gratis. The church had a membership of less than fifty, the Presbyterians having divided the flock a little before I came. The majority of the members were choice people, and I had a pleasant and fairly successful ministry of nearly five years. If the church had increased during succeeding years in the same ratio, as during my ministry, it would now have a membership of 5,000. During that time the original church was thoroughly renovated, and a parsonage erected adjacent to it.

Then we moved to Third avenue and Washington street, where a temporary temple was built, and practically a parsonage, and then the First or Westminster church and parsonage. During that time Plymouth and Pilgrim churches were organized, and a mission at Union Park, the first Christian work east of Division street on south side. All was done despite three terrible calamities, a boom, a conflagration and panic. I want to say that the congregations were thoroughly cosmopolitan in those early days, with women and gray-haired men conspicuously lacking. During the first year I always had Indians, sometimes a score, mostly squaws, in my congregation. This was due to their attachment to Rev. H. T. Cowley, who had been a missionary among them, and was a member of the church. It became necessary for the Presbyterian Synod of Oregon and Washington to meet in Spokane to convince the Indians that we had turned them over to the Presbyterians.

The First Association.

The first local Association I attended was at Colfax, twenty-five years ago this week. The Association was then known as the "Upper Columbia." At that time the Colfax church—whose efficient pastor was the now venerable Rev. T. W. Walters, was the strongest in East Washington and in the State, excepting Plymouth in Seattle. I went to Colfax in a two-wheeled vehicle, behind two wild horses, the property of the general missionary, the late Rev. N. F. Cobleigh. Deacon Andrus was with us. Mr. Cobleigh drove like Jehu over the hills and rough and muddy roads. It was a wet spring and we were in water nearly to the seat many times. Mr. Cobleigh was a Vermonter, tall, strong, wiry, capable of doing a prodigious amount of work. He was tactful, affable, humorous, a good executive and an effective evangelistic preacher. He did splendid service for the Master, and consumed himself in the work. After a long trip overland from Spokane to Walla Walla, early

in 1888, he took to his bed and in a few days died of typhoid fever. I am thankful to have been instrumental in having his name associated with those of Drs. Atkinson and Eells on the front window of first church, Spokane. At the Association mentioned I first met Dr. G. A. Atkinson, the first Home missionary to Oregon, and first Home Missionary superintendent for Oregon and Washington. He was a strong and imposing man, of admirable spirit. He was a great and wide reader and wonderfully informed in the resources of the Pacific Coast. He was interested in every good work, especially in public schools and higher education. He prepared the school statistics of Oregon and Washington for the Centennial Exposition in Philadelphia in 1876. He was an enthusiast in favor of preserving the honor of the early missionaries, especially that of Dr. Marcus Whitman. At this Association I first heard his address on the "Indebtedness of the Northwest to the Early Missionaries." He is recognized in history as one of the great pioneer missionaries of Oregon.

Dr. Cushing Eells was not as imposing and assertive a personage as Dr. Atkinson. Indeed, Dr. Eeels would impress one as being diffident. His was a hidden greatness. He was sweetly simple and true. His life was a poem of matchless beauty, purity, devotion and high ideals. He was a man of profound spirituality of the old-fashioned type. A man of prayer and faith and love. What he had to say was always carefully prepared and expressed in a strikingly elaborate style. His great monument is Whitman College.

Other men worthy of mention among the dead are Dr. A. J. Anderson, President of Whitman College, a pioneer educator of Oregon and Washington, who did excellent work for Whitman College during its formative period. Also Rev. P. B. Chamberlain, organizer of the Walla Walla church, first in the state and first teacher of Whitman Seminary. He was a brilliant and heroic man. Because of extraordinary convictions, his success was not apparently proportionate to his abilities. Among the living are Rev. E. R. Loomis of Olympia, Rev. F. McConoughy of Walla Walla, Dr. McCullum of Chicago, Rev. F. V. Hoyt of Kennewick—all out of the active ministry. Also Rev. E. J. Singer, then a licentiate, but was soon ordained at Ritzville, and was a successful Sunday-school Society missionary for East Washington for some years, then superintendent of the same society for Northern California, and now in pastorate in the same state.

At that meeting there was a gathering of splendid men, the quality over-balancing the lack in quantity. Following the Association I helped to organize the Pullman Congregational church. I staged it from Colfax to Cheney, never paid $5 for such a shaking up in my life. I preached in the Cheney church on Sunday, and could see from the pulpit the tree on which they had hung an Indian the previous week. The Cheney church was in a flourishing condition, with a lively C. E. society, among the first in the state. The Cheney Academy had three teachers, with a good Oberlin College man as principal—Prof. Dow, now of Chewelah.

Congregationalists were truly pioneers in higher education in this state. Of all the men mentioned I am the only one in the active ministry here today, although Mrs. Cobleigh was soon ordained, and she has done excellent work from that time to this. All in the state that are in the regular pastorate now that were then are: Rev. Chas. E. Newberry and myself.

The State Organization.

The Washington State Association was organized in Plymouth church, Seattle, in 1888, when and where the Washington and Oregon Association met for the last time. Seattle was not a great metropolis then, but rather a dilapidated looking town of eight or ten thousand population. The Plymouth church building was not an imposing structure, but the people and their young pastor, Mr. Bates, now professor at Pacific University, were very hospitable. Dr. R. A. Beard, now of Fargo, N. D., began then his service as Home Missionary superintendent for this state, and continued for about three years. There were a score of English Congregational churches in the State then, about equally divided east and west; 15 had church buildings and 5 parsonages, valued at $50,000. The score of churches have augmented to nearly 200 and value of church property to about a million and a half dollars.

Rev. T. W. Walters succeeded Rev. N. F. Cobleigh as General Missionary for Eastern Washington in 1888. He came to the state over twenty-eight years ago and settled at Colfax, where he had a successful pastorate of five years, bringing the church to self-support. He was General Missionary for thirteen years, during which time twenty-four churches were organized in Eastern Washington. He was a splendid worker and wise manager. Of those living he is the earliest that came to Eastern Washington as a home missionary. We worked together a good deal, holding protracted meetings in many places.

We old workers are rather proud of our record in the Colville country. We felt that it was ours by priority right, and we organized churches from Hillyard to Bossburg. The spirit of Father Eells helped us.

The Yale Band.

The coming of the "Yale Band" to Eastern Washington twenty years ago gave a mighty impetus to Congregationalism. It did my soul good to see those stalwart young men at the State Association in Walla Walla, September, 1890. They settled from Spokane to Dayton. Their present positions indicate the calibre and spirit of the men. Dr. Penrose, now president of Whitman College, was stationed at Dayton, as unpromising a field as I ever knew. Dr. Smith of Pilgrim church, Seattle, leader in state and national work, stationed at Genessee and Uniontown. Dr. Baird, recently appointed Western Secretary of the A. M. A., was stationed at Pullman. He made the church building the largest and the church the strongest in town. Mr. Hooker, the lawyer-preacher, now worker in Hull house, Chicago, and authority on municipal questions, began at St. John, and after an attack of typhoid fever, ministered to the Cheney and Medical Lake churches. Mr. Nichols, for some years at Seattle, now of Meadville, Pa., was at Pataha. Mr. Davies, now ministering to the Vernon Congregational church, Los Angeles, at Plymouth church, Spokane. Their method of co-operation is worthy of imitation. They had a series of meetings in each place, where they concentrated their efforts every winter, and they were a success. They sang college songs the first meeting, did thorough personal work, and preached straight and sane gospel sermons, and reached the people. It was splendid teamwork; why not have more of it?

Educational Work.

The early workers gave special attention to higher education. Whitman College deserves the first place. It was chartered as Whitman Seminary in 1859. The school was opened in '64 and the first building erected in '66. It is a monument not only to Dr. Eells, the founder, but to others who fostered it in its early and trying years. Congregationalists put more than a $100,000 in it. Puget Sound academy was sustained for twenty years, first at Coupeville, then Snohomish. Woodcock academy at Abtanum, for fifteen years, and Eells academy at Colville, for five years. Congregationalists put in no less than $50,000 in those schools, which did splendid work in their day, and were given up only when the high schools came to fill their places.

Participation in the Laying of Foundations.

But once in a life time can one have the opportunity and privilege to have a part in laying the foundations of a great state, and inauagurate institutions of immense import in their future influence on humanity. I was an officer of Spokane's first ministerial association; a member of the first board of directors of the Y. M. C. A.; organized the first C. E. society on the pattern of the original; took part in establishing the first public library; gave an address at the opening of the first "Home of the Friendless"; officer of the first County Sunday-school Convention; presided at the first Congregational Club banquet; secretary of the first Associated Charities; wrote the first history of Spokane county. I have had a part in organizing, fostering and dedicating about two score churches; have conducted series of meetings in more than a score of places, and have had precious times of refreshing. Have had a part in renovating and erecting eleven church buildings and parsonages. Have preached more than 2,800 times, and over 600 different sermons.

There were but two Congregational churches within a radius of ten miles of Spokane when I came; now there are twenty-two—only six churches in all in the city; now

127 congregations meet every week for the worship of God. The value of church property of Protestant churches not over $20,000; now over a million dollars. Money raised for support of churches about $10,000; now over half a million. Then one eight-room school-room; now 98. Enrollment then about 400; now 14,000.

There is only one in the Congregational ministry in the state who was in when I came; and I have not been able to find one in any other denomination in Eastern Washington.

I feel as never before that no work is so sublime as the Gospel ministry; naught so noble as doing good and serving humanity; no privilege so precious as to enlighten the understanding of men, to awaken their conscience, move their hearts, and bring their lives into harmony with the Divine ideal, and no joy comparable to the consciousness of having a part in moulding characters for eternity. To the young men I say: Magnify your high calling. Give to it your entire manhood. May it absorb your whole being, and transmute your passions into constraining energy, impelling you to work at highest pressure. I am glad and thankful that I have lived, and do live and life is as dear as in youth though I dread not the beyond. I feel something like Lyman Beecher. A man, after hearing him preach an inspiring sermon, said: "Dr. Beecher, I hope you will live forever." The doctor quickly answered: "Well, I expect to, don't you?"

"THE LEAST OF THESE"

Dago; and Sheeney; and Chink.
Greaser; and Nigger; and Jap.
The Devil invented these terms, I think,
To hurl at each hopeful chap,
Who comes so far, over the foam,
To this land of his heart's desire
To rear his brood, to build his home,
And to kindle his hearthstone fire.
While the eyes with joy are blurred,
Lo! we make the strong man sink,
And stab the soul with the hateful word
Dago, and Sheeney, and Chink.

Dago; and Sheeney; and Chink,
These are the vipers that swarm,
Up from the edge of Perdition's brink
To hurt, and dishearten, and harm.
O shame! when their Roman forbears walked
Where the feet of the Caesars trod.
O shame! when their Hebrew fathers talked
With Moses; and he with God.
These swarthy sons of Japhet and Shem
Gave the goblet of Life's sweet drink
To the thirsty world, which now gives them
Dago, and Sheeney, and Chink.

Dago; and Sheeney; and Chink;
Greaser; and Nigger; and Jap;
From none of them doth Jehovah shrink,
He lifteth them all to his lap,
And the Christ, in his kingly grace
When their sad, low sob he hears,
Puts his tender embrace around our race
As he kisses away its tears,
Saying, "O least of these I link
Thee to me for whatever may hap;"
Dago; and Sheeney; and Chink;
Greaser; and Nigger; and Jap.

—Bishop McIntyre.

CO-OPERATION IN CIVIC SERVICE.

A Plan for Unification of the Religious Forces of a City.

By Clarence Thwing, M.D.

[A prize was offered by the Civic Institute of Seattle for the best paper on "A Plan for the Unification of the Religious Forces of Seattle." The paper submitted by Dr. Clarence Thwing, who is a member of Pilgrim Church, was awarded the prize. It appears here in The Pacific with the foregoing caption.—Editor.]

The term "Religious Forces" is a reminder of the fact that religion deals with activity as well as with faith: it is practiced as well as believed. As different beliefs lead to different practices, so the variety of religions in Seattle results in activities along various lines. The forces being scattered, even though not conflicting, there is a **loss of power** which might be had through combination. There is, too, **a lack of fellowship** and helpful interaction, due less to any feeling of antagonism than to absence of sympathy. Sympathy comes from acquaintance, kindred aims, and a community of interest. Centers of religious activity are separated geographically and denominationally. However, when a point of contact is found, in most cases friendliness is aroused and a feeling of sympathy is awakened. To increase this friendly contact and fellowship in service is greatly to be desired.

Differences in creed have tended toward separation, in time past more than today. At present there is a manifest effort to emphasize matters of common acceptance and to dogmatize less, merely for the sake of argument. Points of agreement are sought more than grounds for contention. Humanity is seen to be a great brotherhood, and religious workers of different faiths realize that they may have **unity without uniformity.** So, too, in the ways of working, there is a growing recognition of the fact that there may be a great variety of method with a common aim. There is wonderful variety in the works of nature, but withal a divine harmony and beauty. So in human activities, there may be great freedom of development and a variety of religious faiths, and still a common ground for effort. Here, too, there may be a beautiful harmony in the result due to the mutual interworking of the allied forces.

Key to Unification.

The secret of a successful unification of the religious forces of the city is twofold: **A common purpose and a common service.** That plan which provides for the harmonious working together of all bodies of believers, without compromise of creed, change of denomination, or sacrifice of time-honored method of work, will be acceptable if inspired by a sufficient motive and operated with a real enthusiasm. Something worthy to be done and hearty co-operation in the doing of it will join all the religious forces, here as well as in the foreign mission fields, where a common service is rapidly uniting the missionaries of many denominations and obliterating sectarian lines. Nothing will bring men together so quickly as a realization of a great need, and nothing will more readily break down barriers of separation than a common service. To secure general interest and co-operation on the part of all religious people something which all have at heart should be recommended.

What so appealing to religious men as the matter of the **public welfare?** The common good is the good of each. Anything which promotes the uplift of the community will surely tend to the help and blessing of every individual in the community, and to none more than those who have a

part in that uplift. Religion acknowledges a power higher than human and a standard of living better than the average. It believes in the possibility of divine aid in attaining improvement in life. Hence all religious forces should willingly unite in effort for the betterment of civic and social conditions, with all the strength of a common purpose for the common good.

Purpose.

An adequate plan for the unification of these forces must appeal to the desire of religious people to better their own and their neighbors' circumstances and surroundings and offer a way in which they may co-operate in the accomplishment of such desire. While all residents of the city are supposed to be careful for their own and the public good, it has been sadly apparent in recent years that many are not concerned as they should be. It is to the religious citizens that we must look for an unselfish interest in public affairs. The movement for betterment must come from those who profess to desire only that which is good. They are the ones to give to us an example of the noblest citizenship.

The religious forces ought to unite in presenting to the city a high ideal and a splendid illustration of self-denying service. Welfare work should be broad and far-reaching. The uplift, to be real, will affect economic as well as moral conditions. The city will be lifted socially and intellectually as well as spiritually. Many lines of work will be followed: thus all may find a sphere of usefulness.

The Plan.

1. To begin the drawing together of these forces for the public weal a **statement** of **need** and a **plan** for associated investigation and service could be prepared and submitted to the various religious bodies in the city, asking their approval and a response voicing their willingness to join in concerted work to adequately meet this need. This statement might be prepared by the committee which planned the "Civic Institute," or a subcommittee chosen by them. The communication would include facts relating to social evils, sanitary and economic conditions which should be improved, dangers to the civic life (existing and impending), the need of moral education and of constructive social work, and the necessity for co-operation in philanthropic enterprise.

2. A plan for social study and united service would properly include **various departments, for example:** Education, Morals and Reform, Public Health, Amusements and Recreation, Citizenship, Charities and Correction, Labor and Legislation. These are suggested merely to show that religion applied to civic life would have wide scope for action. For supervision of study and service in the various departments a general **Council** (of perhaps a hundred), made up of delegations from the co-operative religious bodies, could meet and elect a smaller body, or commission, to direct and unify the efforts of all. This Commission, or **Board of Directors,** through its officers, could appoint **superintendents** or leaders of work in the lines of service agreed upon, who, with the approval of the Board, would select their co-laborers and plan the efforts in their departments. The organization of this movement would thus arise in the delegated council representing all affiliated religious forces, and its membership would be renewed from time to time by election, perhaps annually, from the various religious bodies represented.

3. With the submission of the appeal and plan for union in welfare work, the request would be made that replies be given by a certain specified time, that suggestions for improvement in the plan submitted be offered, but that a general acceptance of the plan be returned if possible. The first letter sent, or a second one after the replies to the former had been received, would appoint a time for a meeting of the representatives chosen, when a preliminary organization could be made and arrangements effected for developing and extending the movement. It would be understood that the purpose of the organization would be not only to initiate effort of all kinds for the public good, but to enlist in the work every citizen whose interest could be aroused, so that in every way might be promoted the development of the "human resources" of the community.

4. The submission of the plan of co-operation to the religious bodies of the city could be accompanied by **individual letters** and calls, public addresses and letters to the press. Engagements might be made by members of the original committee to speak before the various bodies and so ensure a favorable response to the general communication.

5. The meeting of the delegates for the organization of a central Council having been called and agreed to, the provisional committee would still have the preparation of a **program** for the meeting.

No doubt several members of the original committee would be elected delegates to the Council, so they would be in a position to introduce and support the program. Besides the temporary organization to be effected, a **plan of campaign** would be considered; a definition of the purpose of the movement might be proposed; the first work to be entered upon or made prominent would be decided; the question of holding **public meetings** or parlor conferences would be determined; and matters of relationship to existing agencies for social service would be suggested. It might be helpful and enlightening to prepare and offer for discussion a **platform of principles,** or confession of belief in certain propositions concerning the obligations of religion toward problems of the day, social and moral. Such a confession has been prepared by the Social and Moral Reform Board, which met recently in Toronto, for presentation to General Assembly of the Canadian Presbyterian Church. Much interest has been aroused in this outspoken declaration of intelligent conviction.

Summary.

This paper urges the possibility, the propriety, the duty of the religious forces of the city to affiliate and co-operate in the best and **noblest form of service,** effort for the well-being and betterment of the community. The success of the movement lies in the **common purpose** and the common service. The organization proposed is representative, and its scope of action is broad and far-reaching. The method of procedure is simple and effective. The development of the "human resources of the community" is a task worthy of the unification of all the religious forces of the city.

Auntie (to May, four years old)—May, can you tell the time?

May—Why, yes, auntie.

Auntie—Then please, dearie, tell me what the dining room clock says.

May (coming back, looking doubtful)—The two hands point at different numbers and I do not know which one to believe.

CHINA AT SHORT RANGE.—III.

Upon entering the chapel the following Sunday evening, each member of the Longmont Christian Endeavor Society received a slip of paper bearing upon it the numeral, one or two. No explanation was vouchsafed, and thoroughly mystified, the large gathering was called to order by the announcement of a hymn. The scripture chosen by the leader was Psalm 135, a passage emphasizing the love of God revealed in Nature and History. "This is a fitting introduction to the chapter dealing with China's boundless antiquity," she said, "throughout all the centuries of which God has been patiently waiting close at hand, and whispering those words of truth which could penetrate the slumbering consciousness of the Chinese nation." Brief sentence prayers followed, burdened with hope and love for the despised son of the east, and then, lifting their heads, the two-score young people waited eagerly for what was to come next.

"Let the society divide into two groups," was the request, "according to the numerals you hold." After the confusion incident upon this bi-secting process had subsided, the next request came, "Please number off, each side, in the order in which you are seated." This resulted in two equal divisions of twenty each, each individual answering to a number in his particular group. When all were ready and vastly expectant, the leader continued. "I have here some thirty-odd questions, which I shall direct at each group in alternation, allowing only about half a minute for the person interrogated to answer. If he or she misses, it passes to the next in order on the other side. I shall keep note of the failures, and the side making the fewest number, wins. You may sit with your text-books open, but please do not help one another."

So the competition began. In ten minutes the demerits had multiplied to the extent that Walther's did, when Beckmesser kept tab behind the curtain in the contest of the Meistersingers. But, nothing daunted, the leader plied the goad, and when the last prepared question had been asked and correctly answered, it was discovered that the "ones" had the advantage over the "twos" by the narrow margin of 29 to 31 mistakes or failures to reply.

Some of the rocks over which the society took the most grievous tumbles were the following, and these same "stones of offense" were all found in the first ten pages of the second chapter of their text book, "The Uplift of China"—

(1) What makes Chinese pessimistic?

(2) What is the emperor's title, and how long does he retain it?

(3) What acts as a check to the absolute power of the ruler?

(4) What were the Hebrews doing when the Chinese were writing and learning classic literature?

(5) What has caused the arrested development of Chinese institutions?

(6) Who was the "Napoleon of China," and what were his achievements?

(7) How old is the Great Wall?

(8) When was China the "most civilized country on earth?"

(9) For haw many years have Chinese youth been mentally disciplined through competitive examinations?

(11) Who gave China a taste of Socialism, and when?

(12) What men are ranked lowest in Chinese society, and why?

(13) What proportion of Chinese qualify for public office?

"Antiquity is a more awe-inspiring name to me after this turning back of the centuries tonight, than ever before," said one, as the meeting adjourned, and the sentiment was approved by all. SHELTON BISSELL.

La Jolla, May 31.

Among the Churches.

CALIFORNIA.

San Francisco, Chinese.—Nine persons were received to membership at a communion service held last Sunday, eight on confession. Three were women and one a young girl. This church now has 17 Chinese women members.

Redlands.—At the May communion service 26 persons united with the First Congregational Church of Redlands, 24 on confession. The church has presented Dr. Williams, the pastor, with an automobile as an aid to him in his church work. It is already evident that it will be a very efficient "pastor's assistant."

Redwood.—At the communion service on Sunday morning two were received into membership on confession. At the evening service Rev. E. R. Smith of New Hampshire, a delegate to the National Home Missionary Society meeting, spoke to a large audience on Home Missions in New England. At the close of the service a surprise was given the congregation in the shape of a very pretty wedding, when the pastor, Rev. C. C. Kirtland, united in marriage Hargrove Harrison and Miss Estelle Woodhams, two of our prominent young church workers.

San Francisco, Plymouth.—Six new members were received into the church Sunday, June 4th, three of them being heads of families. The pastor, Rev. Robert Rogers, was assisted in the service by Rev. Charles Harbutt of Portland, Maine, who made an interesting address. Plymouth church gave a reception to the new members received during the past six months on Friday evening, May 26. On Friday noon of the same day Mr. Rogers delivered an address at the Union Iron Works before a gathering of over three hundred men made up of the officials and employes, the meeting being under the auspices of the San Francisco Y. M. C. A.

Martinez.—At the June communion three persons united with the church on confession of faith; eight children and two adults were baptized. Children's day was observed May 21st with an appropriate program. Six children were baptized and the offering was $8. The Junior C. E. Society has completed a most successful year under the direction of Mr. E. D. Hale. On May 28th graduation exercises were held when six Juniors who had graduated from the grammar school into the high school were graduated from the Junior Society into the Intermediate. In addition to a program rendered by the Juniors Mr. Leo Rogers gave an interesting chalk talk. The exterior of the church has an attractive appearance with its new coat of paint.

Ventura.—Rev. Chas. H. Dains has just completed his first year with the Ventura church, and the outlook for the coming year is exceedingly bright. The beautiful cantata of Queen Esther was recently given under the auspices of the church and was every way a success. The net sum real-

ized from the cantata formed the nucleus of an organ fund. The balance required was generously given by friends of the church outside of its membership. Sunday, May 21, a beautiful reed-pipe organ, costing nearly six hundred dollars, was installed in the church with a special and appropriate service. Inspired by this splendid gift the congregation nobly responded to the appeal of the pastor, and in a very few moments raised over six hundred dollars to wipe out a debt that had been a burden for several years. With this burden happily lifted, Mr. Dains enters with good courage and with the love and confidence of the people upon his second year with the church.—H. L. H.

La Jolla.—Twelve accessions to the church have been made since January 1, three of them on profession of faith. Atendance during the month of April was 55 per cent higher than a year previous. The church is meeting its apportionment each quarter, and is asking less for home expenses from the Conference. All departments are in vigorous condition. A guest-book, installed in January, registers the names of two hundred and one different visitors to date, almost all of them being winter transients. The following states and territories and foreign localities are represented: Maine, New Hampshire, Massachusetts, New York, New Jersey, Pennsylvania, Ohio, Indiana, Illinois, Michigan, Minnesota, Wisconsin, Iowa, Kentucky, Missouri, Nebraska, Kansas, Montana, Idoho, Arizona, Texas, New Mexico, Washington, Oregon, Colorado, North Dakota, California, Canada and Ireland. Nthing could speak more eloquently of the matchless charm of Southern California, than such a record of itinerants from so many quarters.

Claremont.—There is great rejoicing in Claremont over the decision of the Rev. George Irving, who has been assistant pastor of the Congregational Church and secretary of the college Y. M. C. A., for several years, to remain in the work here, declining a call to the sacretaryship of the Y. M. C. A. at Pasadena at a salary of $3,000. From this time on Mr. Irving will be known as associate pastor instead of assistant. He remains at a salary of $1,500. At the time when Mr. Irving had the Pasadena call under consideration the Claremont Courier, in reporting a meeting of the church to discuss the situation, said: "At the meeting held on Sunday afternoon those present were unanimous in praising the value of Mr. Irving's services in the two and a half years he has been in Claremont. The Y. M. C. A. has strengthened and grown. The Sunday-school has grown and expanded. It now has fifty teachers. The Boy Scouts and the Junior Christian Endeavor also testify to Mr. Irving's true worth. The Sunday evening service is a pleasure to the many who attend. These are but part of Mr. Irving's work, as his influence and personality have done much that cannot be measured. It is earnestly hoped that Mr. Irving will see his way clear to remaining in Claremont. When a man knows the name of every child of school age in Claremont, grammar and high school alike, it shows that he is doing a work among the young people that few men could do, and Mr. Irving possesses such knowledge; and grown people, too, all know and love Mr. Irving and hope he will remain with us in Claremont."

MINISTERS' MEETING.

Last Monday the Congregational ministers of San Francisco and vicinity were addressed by Dr. Woodrow of Washington, D. C., and Dr. Boynton of New York, and after meeting lunch was taken together, about forty sitting together and listening after the lunch was served to several around-the-table speeches

Dr. Woodrow's talk at the Monday meeting had to do mostly with life as it is in Washington, and Dr. Boynton's with the new movements in Congregationalism.

Next Monday the address will be by the Rev. E. L. Parsons of St. Mark's Episcopal Church, Berkeley, on some phases of the Church Unity Problem.

The following Monday the address will be given by the Rev. Dr. J. A. Cull.

BERKELEY'S GIFT TO SEATTLE.

Thursday evening, June 1st, several hundred invited guests gathered in the First Congregational Church of Berkeley to witness the ceremony which united in marriage the Rev. Alfred Withington of Seattle and Miss Mary Fairbanks Jewett of Berkeley.

Never was the church so beautifully decorated as that night, and the occasion was throughout one of the happiest. The Rev. H. R. Miles was the clergyman officiating.

The bride is known to many of the readers of The Pacific as one of the daughters of the late Reverend H. E. Jewett whose years of splendid service in California will be remembered long time.

The bridegroom is a graduate of Pacific Theological Seminary and pastor of the Keystone Congregational Church of Seattle.

INLAND EMPIRE NOTES.

By Iowerth.

During the last week in May a series of recognition councils were held in the following order:

Plummer, Ida.—This work has been developed through the efforts of Rev. S. A. Walters, of Tekoa. This new town is on the Milwaukee railroad and the center of a country recently settled in Shoshone county. Rev. T. F. May of Kellogg was moderator, and Rev. J. L. Keene of Hillyard, Wash., scribe, and Rev. W. W. Scudder preached the sermon.

Lamont, Wash.—This church of forty members has developed from a Sunday-school organized by the veteran misisonary Rev. John T. Percival, less than two years ago. The church was fostered and building erected by District Missionary Anderson. The present pastor is Rev. R. N. Vrooman, and is doing good work. At the council of recognition Superintendent Scudder was moderator and preached the sermon. Other parts taken by the Rev.'s Pendleton, Anderson and Vrooman.

Benge, Wash.—This church in the southern part of Adams county, on the S. P.'s railroad, is the fruit of the labors of missionaries Pendleton and Anderson, and Evangelist Reid, and promises substantial growth. The field is at present yoked with Lamont under the pastoral care of Mr. Vrooman. Rev. H. E. Anderson acted as moderator of the council of recognition, and Rev. Vrooman as scribe. Other parts were taken by Dr. Scudder (sermon), the Revs. Anderson and Pendleton.

Deary, Ida.—This church is located in the fertile Potlatch country, and is ministered to by Rev. M. H. Babcock. Those who participated in the Council of recognition were Superintendent Scudder, Anderson and the pastor of the church.

Vera, Spokane.—One of the most promising suburbs of

Spokane under irrigation is Vera. This work was started a few months ago and is ministered to by Rev. J. L. Ellis. Dr. E. L. House of First church, Spokane, was moderator of the council, and also preached the sermon. The other parts were taken by Revs. Scudder, Anderson, Pendleton and Ellis.

Columbia.—This is one of the growing additions of Spokane. The church has been under the care of Rev. D. E. Wilson, superintendent of the chuch extension society. At the council of recognition Rev. F. A. Bown acted as moderator, and Dr. Scudder preached the sermon, and the other parts were taken by Revs. Crawford and Pendleton. The same week a church was organized at Cable addition, Spokane, and this week one at Lincoln Heights.

Kellogg, Ida.—An addition to the Sunday-school room has been erected at a cost of $1,000, which will greatly enhance the efficiency of the school. Rev. T. F. May has done splendid work on this field. It is unfortunate that he finds it necessary to leave, and any church will find in him a thoroughly equipped minister.

Institute of Religious Education.

This was held at Spokane on May 31 and June 1st. I have just returned home after attending it, and found it very interesting and profitable. The addresses by Mr. Fisher, Dr. Winchester and Miss Slattery were practical, able, scholarly and brilliant. It will pay the people everywhere to make an effort to hear them.

You see, Mr. Editor, that there is something doing in the Spokane county and Northern Idaho, even if the Pacific Coast Congress committee could not see us.

The Home.

Work as if thy task were made for thee;
Be strong as if thou hadst courage,
And charitable as if thou hadst been rewarded;
Remain poor if riches are dishonorable,
And carry poverty with the dignity of virtue.
When others dine sumptuously, eat thy crust;
Let love be thy guide and justice thy god—
Not for thyself alone, but for all men.
Pursuing these things thou wilt be misjudged,
Then, uncomplaining, lie thou down at even,
Cheered by the love in thy heart
And by the full grown soul of thy charity;
Then hast thou won the heroic battle.

—Max Ehrman.

A LITTLE SERMON FROM JOHN BURROUGHS.

"Love is the measure of life; only so far as we love do we really live. The variety of our interests, the width of our sympathies, the susceptibilities of our hearts — if these do not measure our lives, what does? As the years go by, we are all of us more or less subject to two dangers, the danger of petrification and the danger of putrefaction; either that we shall become hard and callous, crusted over with customs and conventions till no new ray of light or of joy can reach us, or that we shall become lax and disorganized, losing our grip upon the real and vital sources of happiness and power. Now, there is no preservative and antiseptic, nothing that keep's one's heart young, like love, like sympathy, like giving one's self with enthusiasm to some worthy thing or cause.'

CONTENTMENT.

Let us learn to be content with what we have. Let us get rid of our false estimates, set up all the higher ideals—a quiet home; vines of our own planting; a few books full of the inspiration of a genius; a few friends worthy of being loved and able to love us in turn; a hundred innocent pleasures that bring no pain nor sorrow; devotion to the right that will never swerve; a simple religion empty of all bigotry, full of trust and hope and love.—David Swing.

HOW TO BE BEAUTIFUL.

A quaint, middle-aged maiden lady said to me once, "If I had my life to live over again, I would be just hansum." I could not repress a flicker of a smile, which seemed to be expected, and was received in good faith, but she repeated, "Yes, real hansum; but it's too late now—you have to begin when you are real little, and never let angry thoughts, nor selfishness, nor meanness of any kind get a holt of your heart."

Many a time since I thought of this saying, and watched the faces in the crowded thoroughfares and street cars, and I am convinced that it is true, and it is such facts that leave a benediction with you and haunt your memory.

In these days of massage and aids to beauty I believe we think too little of the deep lines and ineradicable furrows traced by the thoughts that are untrue to our better natures. The girl who would never think of exposing her delicate skin to rough winds and driving storms fills full the dark paint pots of worry and peevishness, and leaves lines on her face that cosmetics cannot hide nor toilet water wash away.

A smile lifts all the lines of the face and adds a glitter to the eye that belladonna cannot even imitate, and aside from the good it does to the beholder, it reacts on the one who smiles, and leaves touches like the brush of the finest portrait painter, scarcely seen at first, but by and by leaving the face a thing of beauty.

Try it for a month, and let a smile be always ready, instead of a frown; then consult your mirror, and convince yourself that this is true. You will find your face growing smoother, the mouth will have a more pleasing expression, the eyes will have a charming expression, and the whole effect will be brighter and better.

Smile? Why, all the massage in the world cannot make you as beautiful as that will, even though the manipulator be genuine Russian or Turkish. I only wish I could advertise as fluently as they, that this great beauty producer might be appreciated, and everyone believe in it.

I don't mean you shall grin like a Cheshire cat—far from it. A grin is deliberately put on, like a mask; a smile bubbles up from the heart.

Then, smiles are contagious, and besides beautifying your own face, you are adding an effective stroke here and there to other faces, until gradually—well, what? I guess the millennium will come.—Christian Work.

God's love hath in it wealth unheaped;
Only by giving it is reaped.
The body withers and the mind
Is pent in by a selfish rind.
Give thought, give strength, give deeds, give pelf,
Give love, give tears, give thyself.
Give, give, be always giving;
Who gives not is not living;
The more we give the more we live.

Our Young People

THE POPPY LAND EXPRESS.

The first train leaves at 6 P. M.,
For the land where the poppy blows.
The mother dear is the engineer,
And the passenger laughs and crows.

The palace car is the mother's arms;
The whistle a low, sweet strain.
The passenger winks, and nods, and blinks,
And goes to sleep on the train.

At 8 P. M. the next train starts
For the poppy land, afar.
The summons clear falls on the ear,
"All aboard for the sleeping car!"

But "What is the fare to poppy land?
I hope it is not too dear."
The fare is this—a hug and a kiss,
And it's paid to the engineer.

So I asked of Him, who children took
On His knee in kindness great:
"Take charge, I pray, of the trains each day
That leave at 6 and 8.

Keep watch of the passengers," thus I pray,
"For to me they are very dear;
And special ward, O gracious Lord,
O'er the gentle engineer."

—Edgar W. Abbott.

A VIVID IMAGINATION.

Mabel was a girl with a very vivid imagination. No sooner did she hear someone else describe something than Mabel herself fancied she had shared the same experience. Her schoolmates really never quite dared to believe what Mabel told them, for they never felt sure that things had occurred just as the girl had related.

It was the Bright Eyes Club that brought things to a crisis. Every week on Wednesday afternoon the Junior Epworthians met to tell what their bright eyes had discovered of interest during the week. When March came the members vied with each other to report glimpses of the various birds and wild flowers. Whether pussy willows or crocuses or violets, robins or blue birds, they were sure to have been seen by Mabel the same week that some other member of the club had discovered one.

When Edith told with glee of finding her first hepatica in the sunny little nook of a closely wooded hill—a spot unknown to all the world but Edith—Mabel promptly echoed that she had found one that very morning under the front parlor window. Indeed, that was one of the suspicious circumstances—Mabel's blossoms were always discovered "right under the front parlor window." Yet no eyes but Mabel's own bright blue ones had ever been able to see anything there but a few maidenhair ferns.

When Ralph was positive he had caught first sight of a bluebird, Mabel assured him she had seen one that very morning right out on the apple tree in the front yard. Of course Ralph was disappointed, and so was Bertram when Mabel disputed his claim to the first robin redbreast, for she had seen one "that very morning, right out on the apple tree in the front yard."

At last Chester laid a trap for the silly girl. "I saw a bob white yesterday," he said to the leader of the club.

"O, yes, so did I!" exclaimed Mabel; "he was sitting up high in the apple tree in our yard, singing!"

Now all the girls and boys present knew too much about the habits of Mr. Bob White to believe that story, and a general shout of laughter arose from the whole company.

Even this lesson was not enough completely to repress Mabel's imagination, so the boys played one more joke, which, though severe and humiliating, finally showed the girl her folly.

Marion's father, who had a telescope at the top of his house, invited the Bright Eyes Club, with their leader, to come and look at the stars one fine evening. As one member after another looked through the long tube, their host explained to them about the moon and stars and the color of the light and all the things he thought they could understand. Mabel stood with open ears, awaiting her turn. The boys arranged that she should come well toward the last, and just as she placed her eye at the telescope Chester, quietly and unobserved by Marion's father, put the cap over the other end. Of course, nothing but utter darkness greeted Mabel's sight. But as Mr. West kindly explained, she oh'd and ah'd and repeated just the comments and asked just the same questions as those who had gone ahead of her. Then the boys would ask, "Do you see this or that, Mabel?" and she would answer, "Yes, O, yes!" It was a pretty mean trick; the boys can hardly be praised for playing it, but Mabel was cured.

A vivid imagination may bring a great deal of pleasure to its owner; no game is more delightful than the game of make-believe but it is well to make a straight line between fancy and truth.—Christian Advocate.

THE MILL.

Earth keeps goin' round an' round,
Chillun, don't you mind;
Heaps o' grist is to be ground—
Watch dat ol' mill grind!
Puttin' in tomorrow's fast;
What a little time dey last,
Turnin' into years long past—
Watch dat ol' mill grind!

Summer sun an' winter snow
You will sho'ly find
In de hopper g'inter go—
Watch dat ol' mill grind!
It's a busy world of ours;
Frost a-turnin' into showers;
Raindrops turnin' into flowers—
Watch dat ol' mill grind!

Little John's parents had become suburbanites and were rejoicing in their small garden and a few chickens. One day the little fellow came running in with a small white chicken feather.

"Oh, mama," he cried, "here's a leaf that fell off a chicken!"—Exchange.

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HOLD TO YOUR IDEAL.

Did you ever notice how much better you feel after having done a superb piece of work, how much more you think of yourself, how it tones up your whole character? What a thrill one feels when contemplating his masterpiece, the work into which he has put the very best that was in him, the very best of which he was capable! This call comes from obeying the natural law within us to do things right, as they should be done, just as we feel an increase of self-respect when we obey the law of justice, of integrity within us.

A famous artist said he would never allow himself to look at an inferior drawing or painting, to do anything that was low or demoralizing, lest familiarity with it should taint his own ideal, and thus be communicated to his brush.

There is everything in holding a high ideal of your work. Hold the idea of excellence constantly in your mind, for whatever model the mind holds the life copies. What we think, that we become. Never allow yourself for an instant to harbor the thought of deficiency, inferiority.

Reach to the highest; cling to it. Take no chances with anything that is inferior. Whatever your vocation, let quality be your life slogan.

Many excuse poor, slipshod work on the plea of lack of time. But in the ordinary situations of life there is plenty of time to do everything as it ought to be done; and if we form the habit of excellence, of doing everything to a finish, our lives would be infinitely more satisfactory, more complete; there would be a wholeness, instead of the incompleteness which characterizes most lives.

There is an indescribable superiority added to the very character and fiber of the man who always and everywhere puts quality into his work. There is a sense of wholeness, of satisfaction, of happiness in his life which is never felt by the man who does not do his level best every time. He is not haunted by the ghosts or tail ends of half-finished tasks, of skipped problems; is not kept awake by a troubled conscience.

When we are trying with all our might to do our level best, our whole nature improves. Everything looks up when we struggle up; everything looks down when we are going downward. Aspiration lifts the life; groveling lowers it. When we are striving for excellence in everything we do, the entire life grows, improves; but when our standards are dropping, there is a downward tendency in the whole nature.—From "Do It to a Finish."

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